

157.
A
SERMON

Preached at the FUNERAL of
Sir Edmund Turnor, Kt.

At Stoke in Lincolnshire,

On Monday the 14th of April 1707

With an Account of his Charity.

By *Jo. Adamson, M.A. Prebendary of Lincoln
and Rector of Burton-Coggles in Lincolnshire.*

Published at the earnest desire of the only Son, and
other the nearest and worthy Relations of the
Deceas'd then present:

Engraven upon his Monument, by his own Direction, long
before his Death.

*When a few Years are come, I shall go the way of Silence
I shall not return, and this grave shall be my House.
O that through this Grave and Gate of Death, we may
pass to our joyful Resurrection!*

London, Printed for Sam. Keble, at the Turks-head over
against Fetter-lane in Fleetstreet. 1707.

494.

Revel. 14. part of the 13th. Verse. *Blessed are the Dead which Dye in the Lord, that they may Rest from their Labours, and their Works do follow them.*

THese Words give us an Account of the great Happiness of Good Men in their Death, to Reconcile us the better to it, and Engage us to Prepare for it.

[*They Rest from their Labours*] i. e. They are freed from all the Miseries and Difficulties which usually befall even the best of Men here in this Life. [*And their Works do follow them*] i. e. The Rewards and blessed Fruits of their good Works do follow them; or rather (as the Phrase in the Original, Ἀκολουθεῖ μετ' αὐτῶν, does more properly signify) their Works are with them, and accompany them to God, to give Proof and Testimony of the Sincerity of their Love and Obedience to him.

Tho' it is the Universal Condition of all Mankind, that some time or other they must certainly Dye; yet nothing is more generally dreaded, nothing less considered by Men; and a Sinful Course of Life is usually the true cause of both. A Fondness for the Concernments of this World, and the Sinful Pleasures of it, makes us unwilling to leave it; and a sense of our Sinful State makes us Tremble when the Time is come that we Apprehend we must speedily do it. Whereas, did we heartily apply ourselves to a religious sober Conversation (after the admirable Example of this Excellent Person before us) we should neither much desire to Live, nor greatly fear to Dye; for, to such Death is the Entrance of a much more Happy Life, as the Text assures us; *Blessed are the Dead which dye in the Lord, that they may rest from their Labours, and their Works do follow* (or, accompany) *them.*

In speaking to which Words, I will briefly consider only Two Things.

I. What

1. What it is to Die in the Lord ?

2. Wherein the Rest of such as Die in the Lord does Consist ?

1. What is it to Die in the Lord ? This may Imply Three Things.

I. To Die in the Lord] in a large Sense, may signifie to Die in the True Christian Faith : And so the Words may have a more peculiar Reference to those early Times of Christianity, when so many were yet Strangers to it ; and many that had Embraced it were too apt, that they might Avoid Persecution, to Apostatize from it.

II. To Die in the Lord] may signifie to Die for the Lord, or in the Cause of the Lord and Defence of his Religion and Honor ; and so may refer more especially to the Holy Martyrs of those Times. Such the Holy Spirit Pronounceth greatly Blessed, in *Revel 7. 13.* to the End of the Chapter.

III. And more properly, [to Die in the Lord] signifies to Die in his Favour, in Peace and Reconciliation with him. [In the Lord,] as it were grafted into him by a Holy Conversation, as True and Living Members of his Body. Such as not only by a Right Faith, but also by a Holy Obedience to the Lord, may be said to be in him.

In this sense the like Phrase is clearly to be Understood in several other Places of the New Testament, as *1 Cor. 15. 18.* *They who are fallen asleep in Christ,* are evidently those who are Dead in a Reconciled State with Christ.

1 Thess. 4. 16. *The Dead in Christ shall Rise first,* i. e. All Pious good Christians shall first Arise.

Rom. 8. 1. (to Name no more) *There is no Condemnation to them that are in Christ Jesus, who Walk not after the Flesh, but after the Spirit.* They are here said to be in Christ Jesus, who follow not the Corrupt Motions of the Flesh, but that inward true Purity that is required by Christ in the Gospel.

Thus (in the Text) are they said to Die in the Lord, who by a sincere Obedience to him, have a well-grounded Right and Interest in him ; such shall be Blessed in

their Death by *Resting from their Labours*, and receiving the Happy Fruits of their good Works. Which brings to the Second Particular to be consider'd, (*viz.*)

2. Wherein the Rest of such as Die in the Lord does Consist. This is not so to be Understood (as some in a disputing Age may be Ready to Argue from this Place) as if the Souls of good Men, when loosed from their Bodies, pass'd into a State of Inactivity, and being tired out with the Troubles of this Life, shall silently Sleep (and in that sense take their Rest) until the general Resurrection.

For tho' I will not pretend to Determine what are the Circumstances of the Abode of Holy Souls in their separate Dwellings; which yet possibly might be as easy at least, as to tell what the Soul is, or how it Works in it's Earthly Tabernacle; yet this, I think, I may say, that the Soul does Live and Act when in a State of Separation from the Body. This *St. Paul* Affirms, *1 Thes. 5. 10. Christ dyed for us, that whether we Wake or Sleep, we should Live together with him*; Now it were very strange, that we should be Alive, and Live with Christ (even when we Sleep, *i. e.* when we are Dead) and yet do no Acts of Life. Our Bodies when they Sleep do many; And if the Soul does none, the Principal is less Active than the Instrument, which cannot be supposed. Without all Question, the Soul, when separated from the Body, can do those Acts which are proper to it; such as are, Extasies, Visions, Consideration of it self, Acts of Volition, and Reflex Acts of Understanding. And accordingly it is Observable, how *St. Paul* said, That he knew not whether his Visions and Raptures were in or out of the Body, *2 Cor. 12. 2.* By which we see his Judgment of the thing, that one was as likely as the other, neither of them Impossible or Unreasonable; and therefore that the Soul is as Capable of acting when alone, as when in Conjunction with the Body.

Surely *St. Paul* did Reckon of this continued Life of the Soul; Contrary to both the Mortality and the Sleeping of it, when in *Philip. 1. 23.* He saith, that *He desires*

fires (ἀναλδοαι, which is a Phrase to Express the Separation of Soul and Body) to be dissolved, and to be with Christ; which, I suppose, must conclude a Being of the Soul, and that an Happy one, when separated from the Body, unless it can be Imagin'd that Christ is still asleep.

This State of Separation, the same Apostle calls a *Being Absent from the Body, and being Present with the Lord*, 2 Cor. 5. 8. From all which we may Conclude, that the Souls of all God's People are Alive and Awake, doing those Actions of Life which are proper to their State.

The Rest then which every good Man Enjoys at his Death, is not so to be Understood, as if after Death he was in a State of Silence, Sleep, or Inactivity; But because he Enjoys a perfect Freedom from all the Miseries of this Life, and that by being made a Partaker of unspeakable Blessings in the next.

'Tis a Rest indeed, without the Mixture of Trouble, or the Allaying Expectation of a successive Weariness; 'Tis a Rest from all the Miseries of this Life, and from the distracting Fears of those in the next. A Rest from Labour, a Rest from Sin, and a Rest from Temptations; a Rest from Want, and a Rest from Desires; a Rest from Sickness, and a Rest from Death. In a Word, 'tis a Rest from every thing that may any ways Disturb or Interrupt our Rest. I will reduce all to five or six Particulars.

1. 'Tis a Rest from all the Miseries, Vexations, and Disappointments of this Present Life; which are indeed so very many, as well as very great, that he is to be accounted the Happiest Man who feels the fewest of them.

Even the very greatest Blessings which this World Affords, they have their Allay, and are for the most part accompany'd with something, that will not let us find a compleat Satisfaction in them. Riches bring Cares and Troubles in the Gathering, in the Preserving, in the Using, and in the Losing them: Honour and Promotion have Hatred and Emulation, and very often scandalous Detractions to make the Possessors grow weary of them. Friends and Relations are many Times Unkind

in this World, or by Death are taken from us into the next: Children prove Unprosperous, Immoral, or Disobedient: Our Fortunes are lost by some Unexpected Accident: And that very thing in which we placed our chiefest Contentment, does not seldom become the greatest Cross unto us.

Think then what a ravishing Joy it will be unto thee in the other World, to look back upon those Miseries thou hast escaped, and to see thy self placed above the Reach of all that could Oppress or Vex thee here below; that thy Weeping is turn'd into Joy, all thy Sorrows into Comforts, and thy daily Occasions of Complaints into Constant Hallelujahs and Thanksgivings.

Think with thy self what a Joy that Mariner conceives, who after a boisterous Storm at Sea, which every Minute threatned him with a sudden Ruine, and Wrack'd his Soul with a delay'd Expectation of it; is yet, beyond all Hopes, arriv'd safe to Land; recounting to his dear Relations the great Amazement of his Danger, and the greater Mercy of his Deliverance. If you can conceive what Transports of Joy must needs fill his enlarged Soul, you cannot but suppose at the same time, that an infinitely greater must fill our Hearts, when in the other World, in the full Enjoyment of Peace, and Rest, and a compleat Happiness, we Reflect upon those Dangers, those Hardships, and Calamities which surrounded us here.

Concerning this Comfortable Doctrine, the Holy Scripture plainly Instructs our Faith, and Entertains our Hope, particularly in the Words of the Text, *Blessed are the Dead which Die in the Lord, that they may Rest from their Labours.*

2. The Rest which every good Man Enjoys at his Death, is a Rest from Sin; the Labours and Vexations of which, both before, and in, and after the Commission of it are indeed so great and very many, that a Freedom from Sin may properly enough be call'd a Rest.

This is such a Rest, as the greatest Saints upon Earth can never Attain to in this Life. *Whoever, saith he, hath no Sin* (and yet (alass!) too many Live as if they thought they

they had none,) *he deceives himself, and the Truth is not in him,* 1 *Jo.* 1. 8. that very Assertion is in it self his Evident Confutation.

David, and Moses, and St. Peter, and many others mention'd in the Holy Scriptures (undoubtedly as great Saints as those amongst us, who vainly pretend to Perfection in this Life) are plain Instances of this Truth; and by their Miscarriages speak as clearly to us, as St. Paul does by his Advice, 1 Cor. 10. 12. That he that thinks he standeth, would take heed lest he fall.

For, 'tis the Unhappiness of the most Pious here upon Earth, that through the Infirmities of their Humanity, and the Subtilties of their Adversary: Through some Indisposition, or Surprize, or Inadvertency, or something else, which is not in the Power of Man always to Provide against, they are too frequently Betray'd to some Sin or other; which Grieves their Hearts, that they should thus Offend their Gracious God, and any ways displease him, whom they really Beleive they can never Please enough.

But when once we shall be Removed hence into the Heavenly Mansions, we shall then sit Triumphant over Sin, and bid Defiance to all it's Powerful Patrons and Abettors. We shall then Live in an Absolute Obedience to the Will of our God; and a Perfect Freedom from all those Defilements of our Souls, which make the Condition of this Present Life Deplorable.

3. 'Tis a Rest from Temptations to Sin. This will be just matter of no small Joy to a Pious Man, not only that he is Innocent at present, but also that he is sure of continuing so unto all Eternity, and that without the Vexation of a constant War with those Spiritual Enemies which surround us here, and every Minute endanger our Innocency.

Whilst we are in this World, every thing is a Temptation to us; be we in Publick or in Private; in God's House, or in our own; in the business of our proper Callings, or in the more immediate Service of our God; whatever Relation or Condition we are in, *Satan* has

there his proper Snares for us, which for the most part catch the Negligent, and which the most watchful cannot always Escape.

But in the other World, every good Man shall have a perfect Rest from these vexatious and dangerous Temptations. He has taken his final Leave of this lower World, and will then bid a full defiance to it; which he will then plainly see has nothing to offer to him comparable to that Blessedness which he there Enjoys. Its Honours, its Riches, and all its Pleasures, how considerable soever they here appear'd to be, and however prevalent over us, yet then shall be look'd upon as vain and empty things, because so greatly outdone by the Riches and Honours and celestial Pleasures, which he so plentifully Enjoys at the Right Hand of God.

Our Bodies, which here are not only the Instruments of Sinful Practices, but also the great Allurement and Incentive to them, shall then be so Spiritualiz'd, that they will readily Obey and Perform whatever the Soul shall Command, and be so Regular and Harmonious, that it shall have no Natural Propensions contrary to those of our Mind and Spirit.

And when *Satan* is thus bereav'd of all Assistance from the World and the Flesh, and is himself debarred from us by an unpassable Gulf, how Happy shall we be in our Blessed Security from our Spiritual Dangers, all those Temptations to Sin, which so greatly Disturb a good Man here.

4. 'Tis a Rest from the Lashes of a bad Conscience. Seeing even good Men do here Live under constant Temptations, and thereby are often surpriz'd into Sin, as has been briefly intimated, it cannot otherwise be, but that they must also sometimes smart under the Lashes of Conscience for it; which in them (by the Grace of God) being Tender, Watchful, and very Scrupulous, does easily Apprehend, and deeply Resent, every little Miscarriage they become Guilty of. And they can no sooner have committed a Sin, but the Law in their Hearts upbraids them with it, and sharply Rebukes them for it.

But

But when in the other World, the Good Man shall have received his Absolution and the blessed Sentence, he will then be admitted into a State as free from Guilt, as 'tis full of Bliss ; as incapable of Remorse as it is of Sin. And being instated in that Condition which implies the greatest Happiness, he cannot possibly be liable to any Lashes of Conscience, which is certainly the greatest Misery.

5. The rest, which every Good Man enjoys at his Death, is a Rest from the Fears of Death. Thus the Apostle tells us of some, who in a dreadful Apprehension of Death, liv'd all along in a most uncomfortable and servile Condition, *Hebr. 2. 15. Who (says he) thro' Fear of Death, were all their Life-time subject to Bondage.*

And surely a more disconsolate State there cannot be, than to live in a constant dread of Death ; the frightful thoughts, and anxious apprehensions of which do many times affect and perplex even good Men here in this Life, and make them much concern'd when they come to die ; And for what Reasons, you will see in the next Particular.

Yet here is the good Man's Support and Comfort, when he recollects himself and duly considers, that he has good Hopes of Rising again to a Glorious Life, such as shall be free from all perplexing Fears of ever dying again. He trusts, that by the Mercies of God and the Merits of his Saviour, he shall be conveyed to that impassable State, *Where all Tears shall be wiped from his Eyes, and where Death shall be no more, Revel. 21. 4.* Where his vile Body shall be purified from its corruptible Qualities, and *be made like unto Christ's Glorious Body (Phil. 3. 21.)* and he of a Mortal Man become an Immortal Saint.

6. And lastly, 'Tis a Rest from the Fears of what shall be their Condition for all Eternity after Death. Every wise and good Man does firmly believe, (however Sceptical some few daring Sinners may pretend to be) that there is a Judgment to come ; that at that Judgment every Man shall be call'd to an account for the things done in his Body, whether they be good or bad ; that then there will be a Sentence of Condemnation for the Wicked,

as well as one of Absolution for the Just ; that their known Sins are many, and their secret Sins (for any thing they know) may easily be more ; that tho' now perhaps they walk circumspectly, yet 'tis possible they may soon become remiss and careless in their Duties, and then *all the Righteousness that they have done shall not be mention'd, but in the Trespass that they have trespassed, and in the Sin that they have sinned, in them shall they die*, Ezek. 18. 24. That tho' they should persevere to their dying Day in such an unblameable Course of Life, that they are not conscious to themselves of any wilful Neglects, yet are they not hereby justified, (1 Cor. 4. 4.) because they may possibly judge too favourably of themselves ; and must again be judged of the Lord, who judgeth Righteously.

For these and the like Reasons, even the Good Man, whilst he worketh out his own Salvation, he does it with some Fear and Trembling, lest he should any ways come short of it. And these unavoidable Fears and Jealousies are not the least of those Calamities which disquiet and perplex us here in this Life.

But when once we shall have attained to that Rest, to which Death conveys every Good Man ; then we shall be sure of a Rest which is Unalterable and Eternal : For, as Despair of Redemption is one of the chief Ingredients of which the Torments of Hell consist ; so a full Assurance of an Eternal Continuance in the State of Bliss, is not the least of those Jewels, which constitute and adorn the Crown of the For-ever-blessed Saints. For, were they in any just Fears of ever falling from their Happiness, Heaven would not be Heaven, since something would be wanting to make it what it certainly is, a State of Absolute Felicity.

Thus have you seen the Nature and Greatness of that Rest, to which Death conveys every truly good Man. 'Tis a Rest from all the Miseries, Vexations, and Disappointments of this present Life ; 'tis a Rest from Sin ; a Rest from Temptations ; a Rest from the Lashes of Conscience ; a Rest from the Fears of Death ; and a Rest from the

the Fears and Doubts of what shall be their Eternal Condition after Death ; All which does abundantly shew how happy and blessed Good Men shall be in the other World.

And yet, all that I have said, and all that either you or I can imagine, comes infinitely short of the Blessedness of good and pious Souls when they leave this World.

St. Paul, who saw more of it than any Man living, being caught up into the Third Heavens, declares, that *Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man to conceive the things which God hath prepared in the other World for them that love him*, 1 Cor. 2. 9.

However, from what has been discoursed, and from what the Holy Scripture reveals concerning it, we may be assur'd, that it is a State full of all Perfection and Happiness : And let this entertain our Faith, and firmly engage our sincere Obedience to the Laws of God, which alone can bring us to it, 'till by an actual Enjoyment, we come to a more perfect Knowledge and Understanding of it.

I must here dismiss the Text, because I have another Subject to entertain you with awhile, very deserving your diligent Attention to, and most serious Imitation of ; (*viz.*) the extraordinary Graces and Endowments of this most worthy Person before us ; never enough to be admir'd whilst he was living ; never enough to be lamented now he is dead. In speaking of whom, I need not fear the too usual Fate of these Undertakings, (*viz.*) the Censure of Flattery ; since should I say a great deal more, than either your Patience, or my imperfect Health would permit me, many of you, who were so happy as to be acquainted with his great Worth, would, I am confident, acknowledge, that your selves could easily have said as much, and a great deal more.

It would engage me too far, should I represent him to you in his publick Employments and private Relations ; In every of which I could easily have set before you many excellent Qualities, that well deserv'd to be taken notice of by us.

But passing by these, give me leave to go higher ; and
more

more especially consider his Exemplary Piety and Diffusive Charity.

As to his Piety, 'twas truly Christian in its Primitive Purity, according to the Rules of the Gospel, as Profess'd and Taught in the Church of *England* now Establish'd ; of which he was ever a sound Member, a great Admirer, and a glorious Ornament.

To be truly a good Christian, he well knew that it was not sufficient to be admitted into the Christian Religion by Baptism when a Child, and make a formal Profession of it when of riper Years ; altho' in the best and most Orthodox Communion of Christians in the World, as ours is ; but that much more was required to denominate us such, and give us a Title to the Rewards of Christianity ; and without a sincerely-endeavour'd Obedience to the Laws of Christ, all the rest was but Hypocrisie, and that which will greatly heighten our Condemnation in the other World. To remind him daily of this grand Truth, he had for a long time piously placed before his Eyes in his Closet, that excellent saying of our Saviour to this purpose, in *St. John 15. 8. Herein is my Father glorified, that ye bring forth much Fruits, so* (which implies not otherwise) *shall ye be my Disciples.*

Hence it was that he had his whole Conversation in this World, as it became the Gospel of Christ. Not only the Actions of his Life, but even the Words of his Lips (which too many make no great account of) always held a strict Conformity to the Rules of the Gospel ; inso-much that I can truly say, upon almost Forty Years happy Acquaintance, and (by his Favour) familiar Conversation with him, I never heard an unseemly Word proceed out of his Lips ; no Oath or Curse, even upon the greatest Provocation ; no prophane, obscene, or unbecoming Speech ; nothing but what was generally good, to the use of edifying, and such as might minister Grace to the Hearers ; wisely and piously considering those Words of the Apostle, *St. James 1. 26. If any man seems to be religious, and bridleth not his Tongue, this man's Religion is vain ; and those of our Blessed Saviour himself, St. Mat. 12. 37. By*

our Words we shall be justified, and by our Words we shall be condemned.

Let this be soberly thought on, by those who let their Tongues fly at any rate, both against God and Man; and all the while think themselves very innocent, because they are but Words.

From this his great Sense of true Piety it was, that he had so high a Regard unto, and so devoutly perform'd the Holy Offices of Religion and means of Grace; particularly the Duties of Prayer, both Publick and Private, and Receiving the Holy Communion.

Indeed, as to Prayer, his whole Life was almost one continued Act of Devotion. In his publick Prayers, he contented not himself with holy *David's Measures*, in *Psal. 55. 17. At Evening, and Morning, and at Noon-day*; but seldom less than four or five times a day would he partake of the publick Service of our Church. To which if we add his Closet Devotions (which he never omitted every Night and Morning) and those which he frequently perform'd even in his private Walks and Retirements, How Pious! How Devout must we needs acknowledge this Blessed Saint to have been, whilst upon Earth! Especially, if we add, that decent Humility, diligent Attention, and unaffected Fervour, with which he always perform'd his publick Devotions; all which do undeniably evince his most exemplary Piety.

This is still further evident from his frequent partaking of the Holy Sacrament of the Lord's Supper. This he did, where he had Opportunities, (as he always had in Town, and at his own Seat) every Lord's Day, and of late every Holiday also: And for this great Duty, he kept himself in a constant Preparation, by his very frequent Devotions, serious Meditations, and generally Weekly Fastings on the Day before. Thus did this Blessed Soul dispose it self for the Joys of Heaven, by doing the Work of Saints and Angels, even here upon Earth.

From this deep Sense of Piety it was, that he always shew'd a great Regard to every thing that any way related to the Worship of God, the Liturgy, the Utensils, the Re-
venues

venues of the Establish'd Church, and all places set apart for the publick Offices of it. Some of these he erected others he adorn'd and beautified, others, at a great Expence, he endowed with a more plentiful Provision, for the more frequent Performance of publick Prayers and Sacraments.

And amongst those which were thus esteem'd by him I ought not, I cannot here omit, his singular Respects to the Orthodox Clergy ; such, how mean and unworthy soever they were upon other accounts, he (according to *St. Paul's* Command, *1 Thess. 5. 13.*) *Ever esteemed very highly in Love for their Works sake.* He knew they were the Ambassadors of Christ ; and thence concluded, that all Disrespect and Contempt of them, would redound to him whose Ambassadors they were.

'Tis indeed a shrewd sign of a very slender Regard to a Temporal Prince, when his more immediate Servants are treated by him (as *David's* were by *Hanun*, in *2 Sam. 10. 4.*) with Ignominy and Disgrace ; and we have no reason to doubt, but that the King of Heaven will think himself concern'd in the ill Usage of those whom he sends on his Errands, and are more immediately employ'd in his Service. I would to God, that those who are too prone to make such their Sport and Pastime, would (for the sake of Religion and themselves) learn a more becoming Behavior in this Particular, from the great Example of this excellent Person before us.

Let us next consider him in his diffusive Charity. Here he was no less Exemplary than in his Piety. *This* was the proper Effect of *That*. For, true Love to God, will ever shew itself in true Love to Man. This he rightly thought to be his most suitable Acknowledgment of God's great Bounty to him, in giving him so plentiful an Estate. *Dona Dei Deo* (the Gifts of God ought to be return'd to God, at least-wise in most thankful Acknowledgments) was his beloved *Motto* ; deeply engraven upon his Heart as well as on the Front of his Hospitals ; and first on the former, before on the latter.

He ever rejoyced when a poor Christian was made glad

by his Alms ; and his own Soul was much refreshed, when one Hungry and Thirsty was cheared by his Charity.

He would often say, that himself was more Obliged to those who Recommended to him proper Objects for his Alms, than they who Received them were to him for his Relief.

How Immense were those Summs which he has given to the Poor of this Neighbourhood ; and that not as a Dispenser of others Charity (as some Unworthily, I'm sure very falsely have Reported,) but purely out of his own Estate, which God had Bless'd him with. How Generous and Liberal he was therein, Speak you of this Parish, before your future Wants Compel you to it. Nay, Speak you of mine also, and even you of the whole Neighbourhood round about ; I had almost said, you of the whole Nation, as far as his Charitable Hand could Reach. In a Word, Speak all you, whose several Wants have by his Bounty been suitably and largely supplied, not only to Preserve you from Starving, but even to Furnish you with the Comforts of this Life.

And that his Charity might never fail, he would not easily Entertain any Discouragements against it ; particularly, not that of a Hazard of misplacing it by a promiscuous Distribution of it ; for, this was the Rule He had taken up, which he would sometimes recount, that he thought it much better for many undeserving (not known to be such) to Receive his Alms, than that one truly deserving should go without them.

To Render this his Charity more Acceptable to his Lord and Master, he would always Endeavour to his Power, according to the Express Command of our Saviour, to do it in Secret whereever it was Practicable. And I cannot doubt but many large Summs have been given by him (some of which have pass'd through my Hands,) which none knew whence they came, but he who seeth in Secret.

His Occasional Alms were indeed very great ; but yet probably short of those large Summs he has given for a Constant Standing Relief to the Poor. He has Nobly enlarged the Revenues of the Four Hospitals, and lately of the New Work-house in London ; and Erected and Endowed almost as many of his own in the Country. Whereby a great many Poor will be Relieved by him for many Generations even now he is Dead.

To Enable him to do all these great things, he has sometimes said to me, that he Deny'd himself many Unnecessary Enjoyments in this World, that he might be the better Able more largely to Relieve the Nec sities of others. A sort of Self-denial, no doubt, very Acceptable to God, as well as Beneficial to Mankind.

And 'tis to be Observed, that notwithstanding all this, still his Estate considerably Encreased ; verifying that Observation, that a liberal Distribution of Alms, according to one's Ability, doth (by the Blessing of God) tend to the Encrease of Wealth to the giver of them. Which is no other than what the Wiseman has observed in *Prov. 11. 24. There is that Scattereth, and yet Encreaseth ; and there is that withholdeth more than is Meet, but it tendeth to Poverty.*

And surely never was an Estate better deserved than by this Excellent Person we are speaking of ; because never was an Estate less Abused, or better Employ'd, to the Honor of God who gave it ; to the good of Mankind who did so largely partake of it ; and to the Promoting his own

(90)
Everlasting Happiness, by a strictly sober life, and liberal Dispersing of it.
But because Alms-giving is only one part of True Charity, and may easily be found without it, as St. Paul acquaints us, 1 Cor. 13. 3. telling us, *We may bestow all our Goods to feed the Poor, and yet have no Charity*; that this deceased Worthy Person's Charity was not of that sort, but a truly Christian one, will evidently appear by those other Characters of a True Charity laid down by the Apostle in that Chapter; which every one could not but Observe were agreeable to this Deceased Person.

For, if the Mark of a True Charity in the 4, 5, 6, and 7, Verses of that Chapter are these, (*viz.*) that *It suffereth long, and is kind; that it envieth not; that it vaunteth not it self; is not puffed up; doth not behave it self unseemly; seeketh not her own; is not easily provoked; thinketh no Evil; Rejoyceth not in Iniquity, but Rejoyceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things.* Then surely the Charity of this Excellent Person, in whom these Graces were so evident, must needs be a True Christian Charity; such as our Gracious God has accepted of, and given him the Rewards of it; or, in the Words of the Text, *His Works have followed or accompanied him to God.* Let us take care thus to qualify our Charity (after his great Example,) that so we may not lose the glorious Rewards of it in the other World.

His last Sicknes too soon (alass!) seized His Spirits with such Violence, that as it gave us a sad Apprehension of his approaching Dissolution; so (to his Grief) it disabled him for that more Active and Vigorous Exercise of Devotion, which he so much delighted in, and which no doubt he would otherwise have Exerted. This himself complained of to me, saying (for the Instruction of my self and others,) that in time of Sicknes one was very unfit for Religious Duties; and therefore it was highly Necessary to Perform them well and diligently, and do the Work of our Salvation, in perfect Health; (which certainly had long been his Constant Care) lest otherwise they never be Performed, or at leastwise to very little purpose, by us.

Let all of us, I beseech you, but Remember and Practice this his Pious and last Instruction, and then every one of us shall Acknowledge we have been much better'd by him, and have great Reason to Bless God for him. As indeed we ought to do for every good Man, such being Publick Blessings to the World.

Let us so endeavour to Imitate the Glorious Pattern he has set us, His Piety, His Charity (according to our Ability,) his Justice, his Temperance (in all the several kinds of it,) his Meekness, his Humility, his Zeal for Gods Glory, and the good of Souls; his Constant Care and Watchfulness over his whole Conversation; All which were diligently practised by him in as Eminent a Degree, as I ever knew any of them singly perform'd by the strictest and best of Christians. And (in a Word) whatever was Virtuous, Lovely, and Praise-worthy in him, let us so Apply our Selves to Imitate it, that at length all of us may be made Partakers of that Eternal Rest, and Peace, and Glory, which he, no doubt, now Plentifully Enjoys at Gods Right Hand for Evermore,

Which God of his Mercy Grant unto us all, for the Sake of his Dear Son Jesus Christ our Saviour, to whom with the Father and Blessed Spirit be ascribed all Obedience, Adoration, and thanksgiving now and for Evermore. Amen.

F I N I S

